Judicial Astrologers

Totally Routed,

And their Pretence to

Scripture, Reaſon & Experience,

Briefly, yet Clearly and Fully

ANSVVERED,

Or a Brief

DISCOURSE,

Wherein is clearly manifeſted, That Divi-
ning by the Stars hath no ſolid Foundation.

In the Firſt Part of this Book are ſeveral Caſes of Conſcience Anſwered, both from the Word of God, and from the Experience of Eminent Divines of different Judgments.

In the Second Part of it, are the Maximes of Judicial Aſtrology Examined and Anſwered; and many Eminent Examples added, of the Eſtiſtration of the Tokens of theſe Liars.

Publiſhed by *J. A.* for Publick Good.

Jer. 10. *Iſai.* 44.25. Read the word.

Printed for *John Allen* at the Riſing-Sun in St. *Pauls* Church-yard, 1659.

THE BOOKSELLER to the READER.

Courteous Reader,

I *Have once more (by the Providence of God) published a second Impression of this little Treatise, against Judicial Astrology, a practise if seriously considered, doth not only undermine the Providence of God, (that works all things according to the counsel of his blessed Will) but also cut in sunder the Sinews of common prudence, & laies a man open to the practise of the vilest & wickedest actions.*

The Book is divided into two Parts. The first

consisting of several Cases of Conscience concerning Judicial Astrology, answered from the Word of God, and from the experience of eminent Divines, who in their generations were bright and shining Lights: And how much the godliest Divines of our Nation, (of different judgments) have spoken and written against the practice of it, of late daies, is very apparent.

The Second Part of this Book consists of several grounds and reasons by them alledged, wch are clearly answered; and their pretence to reason and experience of no value. To which is added some rare examples of the frustration of the Tokens of these Liars; whereby their pretended Art to all Generations has been rendred odious.

The former Part of this Book finding a general acceptation with the Judicious, (and Gods wonderful deliverance of me from so great a snare, when I was for many years a Student in this abominable practice of Judicial Astrology) These considerations with many others, as so many Alarm's to awaken me to my duty, viz. to manifest and declare to others the odiousnesse of this practise, so much displeasing to God, and a trouble to the Consciences of those that have the power of Godlinesse, desiring to wait upon God in all those waies that are pleasing unto him, and leave the successe of all dispensations to his wise Providence. I have with relation to the

premises,

premiſes, publiſhed a ſecond Impreſſion, With additions; to the end, that the reading over of this ſmall Tract, may be inſtrumental to recover ſuch from the practiſe of it that are Students in it, and to perſwade others whoſe minds are too inclineable to the ſtudy of it; my humble requeſt to them both is, that they would flee from the practiſe of it, and ſhun all the occaſions leading unto it, knowing the Waies of it lead to the Chambers of death.

That this little Book may (through the Bleſſing of God) attain theſe ends and purpoſes intended, and that God in all things may be glorified through Jeſus Chriſt, ſhall through his Gracious Aſſiſtance be the deſires, prayers and endeavours of him who is willing to acknowledge himſelf unworthy of the leaſt of Gods Mercies, yet is willing to ſubſcribe himſelf,

Thy cordial friend to his power,

Octob. 19, 1659.

John Allen.

An advertiſement to the Reader.

There is lately publiſhed a Book worthy of thy peruſal, called the *Vanity of Judicial Aſtrology*, by that Learned Scholl ar and Mathematician, *Petrus Gaſſendus*, Mathematical Profeſſor to the King of *France*.

Que-

Queſtions, and Caſes of Conſcience about Aſtrology, and Seekers to Aſtrology.

Queſt. WHO are *Aſtrologers?*

Anſw. Such as gaze on the Heavens, to read the fates and fortunes (as they term them) of men and States, perſons and people in them, and to foretel from thence what good or evil ſhall befall them; ſuch were of old held in high eſteem with the *Babylonians*, Dan. 1.20. & 2.2. & 4.7. & 5.7, 11, 15. Alſo with other Nations, *Dan.* 2.10. and with the ungodly Jews, *Iſa.* 47.13, 14, 15. with whom they did conſult about their weighty affairs, becauſe they took upon them to foretel things to come. They are called *Star-gazers*, and monethly *Prognoſticators*, Iſa. 47.13. They are joyned with *Magicians*, *Sorcerers*, *Caldeans*, Dan. 2. 2, 10. *Soothſayers.* Dan. 4.7. *Wiſe men*, Dan 5.15.

Queſt. *How may it be proved that this kind of Divination is unlawful?*

Anſw. Firſt, That which the Word of God condemns as a grand offence, is not to be practiſed, countenanced or tolerated: But divining by the Stars is condemned by Gods Word: as Deut. 18. 10, 11. *There ſhall not be found amongſt you any one that uſeth Divination, or an Obſerver of times, or an Enchanter, or a Witch, or a Charmer,*

or a Conſulter with familiar ſpirits, or a Wizard, or a Necromancer: for all that do theſe things are an abomination to the Lord. And the looking after them is expreſſed by *going a whoring after them*, Lev.20.6. So Iſa.2.6. *Thou haſt forſaken thy people the houſe of Jacob, becauſe they are repleniſhed from the Eaſt, and are Soothſayers like the Philiſtines.* And Iſa.47.13,14. *Thou art wearied in thy counſels: Let now the Aſtrologers, the Star-gazers, the monethly Prognoſticators ſtand up, and ſave thee from thoſe things that ſhall come upon thee: Behold, they ſhall be as ſtubble, the fire ſhall burn them.* God forbids his people to learn theſe Arts, Jer.10.2. *Thus ſaith the Lord, learn not the way of the Heathen, and be not diſmayed at them.* They are called Liars, Iſa.44.25. *That fruſtrateth the tokens of the Lyars, and maketh the Diviners mad.* Such are reckoned up with other Diabolical Arts, as being of the ſame kind, Dan.2.2. & Acts 19 18, 19, 20.——*Many which uſed curious Arts* (ſuch as this is) *brought their books, and burned them before all men, and counted the price of them, and found it fifty thouſand pieces of ſilver*, &c. and this is aſcribed to the power of the Goſpel, *v.*20.

Secondly, That Art whereby men aſſume to themſelves what is peculiar unto God, muſt needs be ſinful, neither to be practiſed, countenanced, nor tolerated: But this is done by ſuch as take upon them to divine of events to perſons & Nations by the Stars; therefore, *&c.* The *Major* is clear from Iſa.41.22. *Shew things to come hereafter, that we may know that ye are gods*: where we ſee that knowing, and declaring things to come, is as peculiar a prerogative of God as to know mens hearts.

Thirdly, That which withdraws the heart from God the Father, and Chriſt the Son, from conſidering the works of the one, and heeding the words of the other, is an evil not to be practiſed, countenanced, or tolerated: But Aſtrological predictions draw from God and Chriſt. Therefore

fore. &c. The *Major* is evident: Not to consider Gods works, is a sinful omission condemned, *Isa.*5.12. and the Apostle is as severe against every one that withdraws from Christ, *col.*2.8,18,19. Now that these Prognosticators withdraw mens minds from Christ, may be gathered from that opposition that is put between them by *Moses, Deut.* 18.10. to 16. where they must not hearken to Sorcerers, that they may hearken to Christ: and whilst men ascribe successes good or bad to the Stars, they withdraw their mindes from beholding God in his works.

Fourthly, That which is false, delusive, & uncertain, is not to be practised, countenanced, or tolerated: but such is foretelling things by the Stars; therefore, &c. That they are false, is clear, *Isa.*44.15. That frustrateth the tokens of the Lyars, and makes the Diviners mad. If they speak true at any time, it's more by hap than skill. For though Eclipses of the Sun, and Moon, and Conjunction of other Planets may be certainly foreknown; yet there is no such certainty of the effects, that we may divine thereby, for they are but general, partial, and remote causes of Events in States, and affairs of men: and there is no certain connexion between Causes general, partial, and remote, and their Effects. Besides, those Effects which depend on other Causes, upon which the Heavens have either none, or no direct power, cannot be certainly known by the Positions of the Heavens: but so it is with humane affairs: therefore the affairs of men depend principally on Gods Providence, and under him, on the wills and minds of men. That Gods Providence ordereth things concerning Men and States, is proved, Eph.1.11. *He worketh all things after the counsel of his own will*; and that not alwaies according to the ordinary disposition of second Causes; but turning and over-ruling things in a secret way, beyond the intentions of men, and the ordinary vertue of second Causes: so we see in *Rehoboams* folly,

2 *Chron.*

2 *Chron.*10.15. *Amaziah's* frowardneſſe, 2 *Chron.* 25.10. Hence Eccleſ.9.11. *The race is not to the ſwift*, &c. and Pſal.75.4. &c. *Promotion cometh neither from the Eaſt*, &c. *But God is Judge, he pulls down one and ſets up another.* Again, the Stars have no power over mens ſouls and minds: The Heathen could ſay, *Sapiens dominabitur Aſtris*; A wiſe man will rule over the Stars. At the moſt, that which they have, is but by way of inclination; which grace, education, civil wiſdom, and many other things may overſway. Beſides, the affairs of men and Nations are proſpered, and blaſted, not according to the uſe of natural means, but according to their carriage towards God, as they are ſinful or obedient, penitent or impenitent; and men act in theſe moral performances, as they are aſſiſted, or deſerted by God, for which ſee, *Iſa.*6.9. &c. *Ezek.*36. 25,26,33,34.

Object. *But though they be not certain Cauſes, may they not be certain Signs of things to come?*

Anſw. No: for if they be ſigns fore-ſhewing events, they muſt either be ſo by nature, as ſmoak is a ſign of fire, or by inſtitution, as an Ivy-buſh is a ſign of Wine to be ſold; but they are ſo in neither of theſe ſenſes: therefore they cannot be natural ſigns, becauſe there is no natural connexion between the Conſtellations, and humane Events: and whereas it's ſaid, Gen.1.14. *Let them be for ſigns, and for ſeaſons; for daies, and for years:* the meaning is, they are ſigns for the things which they cauſe, as the ſeaſons of the year which they do both make and ſignifie: or if they ſhould be granted in general to be ſigns, yet could we not certainly prognoſticate any thing by them, except we had particular Comments on them to declare what they ſignifie, either by divine revelation, or by ſolid experience: but no ſuch Comment is to be had, and therefore we have no certain fore-knowledge by them. Divine revelation is not pretended to, and a cer-

tain experience we have not: for experience ariſeth from often obſerving the ſame thing, as a Phyſitian knows by experience that *Rubarb* purges Choler, becauſe he hath often tried it: and ever finds it ſo: but we can have no ſuch experience of the effect of the Stars: 1. Becauſe the Heavens do ſcarce ever return to the ſame Poſition: for though ſome great Conjunctions be the ſame, yet there are infinite numbers of Stars (which alſo have their influences) that agree not with, and ſo may vary the effects of the other. 2. When Events follow theſe Conjunctions, it cannot certainly be known that they are the effects of them, for that many things fall out together accidentally, without connexion or dependance one upon another 3. We ſee experience is uncertain, for that Twins born under the ſame conſtellation differ extreamly in diſpoſition, and event, as we ſee in *Eſau* and *Jacob*. And whereas they ſay, that by reaſon of the ſwift motions of the Heavens, a little time makes a great difference in their Poſition; Saint *Auſtin* anſwers, that yet their conceptions were both in an inſtant, though their birth differed a little: and *Ludovicus Vives* adds, that this overthrowes all certainty of divining by the Stars, becauſe by reaſon of the ſwiftneſſe of their motion, they ſuddenly alter their poſitions, ſo that a man can never give an exact judgment of any birth, becauſe he cannot exactly know the minute of his nativity. 5. Identity of effects doth not only depend upon the efficient, but the matter alſo: ſo that if we could be ſure that the Poſition of the Heavens were the ſame as they were a hundred years ago, yet the ſame events will not follow, becauſe of the difference of men in divers ages and climates, of divers tempers, educations, moral and intellectual principles, *&c.* and why may not the influence of the ſtars produce divers effects upon men of divers diſpoſitions, as we ſee a hen ſomtimes hatches chickens, other times ducks, partridges,

&c.

&c. becauſe of different eggs ſet under her.

5. *Arg.* That which nouriſheth vain, and forbidden hopes and fears, is not to be practiſed, countenanced, or tolerated: but ſo do *Aſtrological* predictions; therefore, *&c.* Fear and hope by reaſon of the ſigns of heaven, is forbidden, Jer. 10. 2. *Learn not the way of the Heathen, neither be diſmayed at the ſigns of heaven, for the Heathen are diſmayed at them.*

Object. *But Aſtrologers oft hit right in their predictions, therefore it ſeems there is certainty in their Art.*

Anſw. Firſt, Do Aſtrologers tell right ſomtimes? ſo do Witches; yet all confeſſe that it is by the help of the Devil, and therefore unlawful.

Secondly, Aſtrologers do alſo many times miſſe in their predictions. For Iſa. 44. 25. *The tokens of theſe liars are fruſtrated.* Only this favour they find amongſt the multitude, that their miſtakes are not regarded, though they be many: their predictions that fall out right, are obſerved, and remembred, though they be few.

Thirdly, More is aſcribed to Aſtrologers in point of truth from ſome tricks they uſe, than indeed they deſerve: For as the Devil uſed of old in his Oracles, ſo they uſe ambiguous expreſſions which admit of a double conſtruction, and men interpret them according to their events: they add alſo many ifs, and cautions to their predictions, whereby if the event anſwer not their prediction, they do with the vulgar avoid the ſhame of it, but if it fall out right, they go about with credit.

Fourthly, Its the opinion of judicious Divines, that much of that truth that is in their predictions, is from the aſſiſtance of the Devil, who either by an open contract, or elſe in a voluntary ſecret way inſinuates himſelf to draw on a league, and aſſiſts them with his knowledge, and gueſſes, which exceed any mans. Hence Saint *Auguſtine*, Mr. *Perkins*, and others tell us of conſcientious

men,

men, who have been glad to leave off this ſtudy, becauſe of the uncertainty they have found in the Rules of it. And Satan may help curious heads in this way, becauſe beſides his own knowledge, which enables him oft-times to gueſſe ſhrewdly, he may be permitted by God in a judiciary way to be a true Spirit in the mouth of liars, as he was a lying ſpirit in the mouth of *Ahabs* Prophets. See for it, *Deut* 13.1,2,3,4,5.

Obj. *But its ſaid,* Moſes *was learned in all the wiſdom of the* Egyptians, *Acts* 7.22. *and* Daniel *of the* Caldeans, *Dan.*1.17,20. *and Aſtrology was part of that Learning, and therefore its lawful, or they learned an unlawful Art.*

Anſw. There be two things in Aſtrology. 1. The Theory. 2. The Practiſe. Now many have ſtudied the Theory, that have renounced the practiſe, finding that nothing could be done by it in a natural way. And its very probable that all the Learning that theſe holy men had in this art (if they had any) was but in a Theoretical way: there is no footſtep of their practiſe of it in all their ſtories, but of the contrary. For we read in the ſecond, fourth, and fifth Chapters of *Daniel*, that he was never cald in with the Magicians, but after them; which ſhews that he was not of their ſociety: alſo when he went about ſearching out ſecrets, he went not to his Books, but to his Prayers: not to conſult with the Stars, but with God, as *Dan.*2.17, &c.

Object. *But are not the Stars very powerful, and cauſes of many ſtrange effects? and are not effects known by their cauſes? why then may we not divine by them?*

Anſw. Though they have a great influence upon inferiour bodies, yet we cannot divine by them touching humain affairs: For

1. They cannot act but within their own ſphear, which is in corporeal things: but humane affairs, though acted by

by mens bodies, yet they are guided by their ſpirits, which in nature are out of the Sphere of the Heavens operation: and their ſucceſſes and miſcarriages are from divine providence: therefore whatever may be prognoſticated by them concerning elementary bodies; yet for men, their vertue is ſo far ſhort in working on them, that it can give no light to judge of their future affairs.

2. Where the power of working is acknowledged, yet our knowledge of their vertues and operations is ſo dim, that we cannot divine by it: For the influences of all or moſt of the ſtars are unknown to us; and when all of them have their influences conjoyned, who can ſay, this effect is from the vertue of this ſtar, and not from another.

A ſixth Argument to prove that Aſtrological predictions ought neither to be practiſed, countenanced, or tolerated, is this;

That which moſt godly and learned men upon experience have renounced, and repented of, that is neither to be practiſed, countenanced, nor tolerated: But godly men have renounced and repented of their ſtudy of Aſtrology; therefore, *&c.* The *Minor* is thus proved; St. *Auguſtine*, the glory of his age for piety, learning, and ſolid judgment, confeſſes that he had been addicted to theſe vain ſtudies: But by the grace of God he afterward renounced them, as an art condemned by true piety, affirming that it was a great errour, a great madneſſe, and a ſuſpition that might eaſily be refelled: He alſo mentions another on *Pſal.*63. that repented of, and renounced this wicked Art, as being as bad as *Paganiſm* and *Judaiſm*. *Aug. de Doct. Chriſt. l.*2.*c.*21. So ſaith holy Mr. *Perkins*; *I long ſtudied this art, and was never quiet till I had ſeen all the ſecrets of it: But at length it pleaſed God to lay before me the prophaneneſſe of it, nay, I dare boldly ſay, Idolatry, although it be covered with fair and golden ſhews:*

therefore

therefore that which I speak with grief, I desire thee to note with some attention. Mr. *Briggs* also, somtimes *Geometry*-Reader at *Oxford*: a man eminent for piety, and his skill in the *Mathemeticks*, upon a question moved to him by my author, touching *Judicial Astrology*, told him, that when he went first to *Cambridge*, he thought it a brave thing to be of Gods counsel, to foresee, and foretel secrets; resolving to attain to that skill, whatever labour it cost him; so accordingly after a while he fell upon the study of the *Mathematicks*, laying good foundation by going through *Arithmetick*, *Geometry* and *Astronomy*, not resting till he attained exactnesse therein: Then he fell upon *Judicial Astrology*: But there he found his expectation wholly frustrate, for there was no certainty in the Rules of it: Having therefore tired body and wits in vain, he at last repaired to a man in *Cambridge*, famous in that art, and a maker of *Prognostications*, to whom he bemoaned himself, for that he had bestowed so much pains to be an expert *Astrologer*, but the uncertainty of its Rules did now deceive his hopes: whereto the *Astrologer* replied, that *the Rules of that Art were uncertain indeed, neither was there any cure for it.* Whereupon Mr. *Briggs* left that study. Yea, he affirmed that he would undertake to the skilfullest Astrologer in the world, that let him set down any conclusion touching either man or State, yea, or weather, and he would prove that it would fall out so, and that it would not fall out so, from their own Rules and Principles: He said also that his opinion was, that *they that addicted themselves to the practise of divining Astrology, the Devil did at first lend his secret assistance, and at length by degrees, if God prevented not, entice them into a contract.*

Quest. *But who may be said to practise this unlawful* Art?

Answ. First, All such as calculate mens nativities, and thereby divine what their condition shall be, whether

ther good or bad: ſuch alſo as by the ſtars take upon them to foretell the ſucceſſe of particular enterpriſes: ſuch alſo as erect figures to find out things loſt: and ſuch *Almanack-makers* as take upon them to foretel future contingents, as what weather it will be every day, *&c.*

Queſt. *Who be the countenancers of this unlawful Art?*

Anſw. Firſt, ſuch as go to them to have their nativities calculated, to know their Fortunes, as they call it: or that ſeek to them for things loſt, *&c.*

Secondly, Such as buy or read their Books, unleſſe it be with a purpoſe to confute them. This is to go a whoring after them, forbidden, *Lev.*20.6.

Thirdly, Such as believe their predictions, and are affected with joy or ſorrow, as they prognoſticate good or bad.

Fourthly, Such as talk of their predictions as things that have ſomthing in them, and that they are not to be contemned.

Fifthly, By applauding their predictions, applying them to other events.

Queſt. *How and when are Aſtrologers tolerated?*

Anſw. Firſt, When their Books are licenſed, or not prohibited: when they are ſuffered to go abroad, and not ſuppreſſed.

Secondly, When the Aſtrologers themſelves are ſuffered to go unpuniſhed, who do ſo cheat and delude the people. When Miniſters hold their tongues, and preach not againſt them, nor confute their lying vanities; and when Magiſtrates hold their hands, and puniſh them not. Or when there are no Laws made againſt them; or if made, yet not executed. *Geree's Aſtrologomaſtix.*

Queſt. *How many ſorts of foretelling things are there?*

Anſw. Three. 1. Divine: ſuch as are by God himſelf, or by the Prophets inſpired by him.

Secondly, Humane, and natural; which are from natural

tural cauſes to their natural effects. Thus the Aſtronomer may foretel the Eclipſes: The Phyſitian the effects of ſome diſeaſes: Of which ſort are politick predictions, which wiſe men can ſomtimes preſage about Common-wealths, though indeed theſe are but conjectures.

Thirdly, Diabolical, which are by Gods juſt judgment ſuffered to be upon a people: and theſe are either by the Devil, or by his inſtruments, as *Witches, Sorcerers, Aſtrologers*, &c,

Queſt. *Are theſe Diabolical predictions lawful?*

Anſw. No For 1. It is only the property of God and of the Scriptures to foretel things to come: and therefore ſuch Aſtrologers as take upon them to foretel things not natural, but voluntary, and ſuch as are meerly ſubject to mens wills, do not only undertake a vain, raſh, and falſe thing, but that alſo which is very abominable and wicked.

Secondly, It hath been the Devils way alwaies to diſturb the Church, and to endeavour the damnation of many mens ſouls, by making them credulous in theſe things. And as Chriſt hath ſet in his Church Paſtors and Teachers, to inſtruct them in the way to Heaven; ſo the Devil hath raiſed his *Witches, Sorcerers, Soothſayers* and *Aſtrologers*, to ſeduce the world out of the right way. As *Cardan*, who roſe to that height of impiety, as to calculate Chriſts birth; and made his power to work miracles, to flow from the influence of the ſtars under which he was born. Others have been bad, though not ſo bad; as *Petrus de Aliaco*, who thought that the time of Chriſts birth might have been foretold by the ſtars: and *Kepler* contends, that thoſe *wiſe men* by the Rules of Aſtrology might have preſaged, not only ſome ſtrange event, but the birth of ſome great Monarch: as if Chriſt were not born after an extraordinary and miraculous manner. I deny not but that the Heavens have influ-

 ences

ences upon mens Bodies: hence that man possessed with a Devil was said to be *lunatick*, probably because the Devil took the opportunity at that time of the Moon, wherein humours do most abound, then to disturb and distract him: but the Heavens were never made for Books to reveal what should come to passe.

Thirdly, *Witches*, *Sorcerers*, and *Astrologers* are oft condemned in Scripture, as *Lev.* 19.26. and 20.27 *Deut.* 10. 11. &c. *Isa.* 45.12 *&c.* Besides, all the Fathers speak with much vehemency against them: Many Councels have condemned them: yea, divers of the wiser sort of Heathens have cried out upon them. *Tully* wrote several books *de divinatione*, condemning such Diviners Instancing that before a great battel, the Mice had gnawn the Buckler of a Souldier, whereupon the Soothsayer concluded that that war should be fatal and unlucky: as if (saith *Tully*) because mice did gnaw some books that I have of *Plato's*, *De Republica*, therefore I should conclude that our Common-wealth shall be destroyed. And we read, *Acts* 19. 19. of many who being converted, brought their books about such curious arts, and burnt them. We may read more hereof in *Perrerius*, *Spanhemius*, *Zanchy*, and others.

Fourthly, If the Heavens were true and proper causes, or necessary signs, yet no man could certainly prognosticate any thing by them; because no man knowes the number, nor the vertue and efficacy of the stars. The Scripture makes it peculiar to God only to know the stars, and to call them by their names; but if any man could certainly divine by the stars, he must know their number, activity and influence, yea, and the degree of their activity, without which they cannot but grossely erre.

Fifthly, If the Heavens be Causes, yet they are only universal causes: now from an universal, indeterminate cause,

cause, there cannot be any special particular effect foretold: for besides universal causes, all particular inferiour causes, which are many and uncertain, must be known also.

Sixthly, If Astrological Predictions were allowed, it would bring in a contempt of God, and flat Atheism into the word, The Scripture carries us out to God in all things, to his Wisdom, Power, Justice, &c. But these would bind us to the Planets: yea by this means also the Scripture would be despised and laid aside, and all prophaneness would be introduced thereby: and every one would excuse his vices, with *How could I help it, seeing I am born under such a Star?* As St. *Augustine* tels us of the servant of a certain Astrologer, who having robbed his Master, his Master went about to correct him for it; whereupon he cried out, that he could not help it, for he was born under *Mercury*, (and the Astrologers say that such as are born under that Planet, are given to stealing) and thus he silenced his Master by the Rules of his own Art.

Object. *But we see that many times they foretel the Truth.*

Answ. First, And many more prove false and untrue: and if one thing fall out true, its more observed than a hundred things that prove false: Besides, when they foretel many things, its hard if some one at least prove not true. A blind man that shoots many arrows, may chance with one to hit the Mark.

Secondly, If such things as they foretel do come to passe, its either from their expresse, or vertual contract with the Devil. And if not so, yet as St. *Augustine* observes, its a just judgment of God upon thee, that thou shouldst have wherewith to stumble and fall, and undo thy self, as *Deut.* 13.1 &c. Thus a wicked Prophet may foretel that which comes to passe. And why? *God doth it to prove and try you.*

See Mr. *An. Burges on John*, p. 396.

Queſt. *What uſe may we make of this which hath been ſaid?*

Anſw. Firſt, Let all be perſwaded to flee the ſtudy, and to abandon the practiſe of this black art. The Scripture condemns it as abomination to the Lord, Reaſon witneſſes againſt it, as being irrational and uncertain. There is vanity in it, danger by it. Satan is a ſubtil Serpent, and inſinuates into many this way before they be-aware. Find you pleaſure in it? Its but a ſweet poyſon. Think you to get honour by it? you may be applauded by vain men, but are diſallowed by God: *Perkins* reckons it up amongſt the kinds of witchcraft: Saint *Auſtin* counts it ungodly dotage, and inconſiſtent with Chriſtianity. Doth profit entice you? Its but *Balaams* gain, the wages of iniquity, money that will periſh with you.

Secondly, If notwithſtanding all that can be ſaid, Aſtrologers will perſiſt in their wicked practiſe; all ſhould take heed of countenancing them, leſt partaking of their ſins, they partake in their plagues: Have therefore no fellowſhip with theſe unfruitful works of darkneſſe; abhor all commerce with, and reſort to ſuch perſons: flee from them, as from the devil himſelf: thou breakeſt thy Baptiſmal Vow, if thou renounceſt not ſuch Diabolical practiſes. Shall we countenance what God abominates? and ſtrengthen men in that which makes both them, and the Land liable to wrath? Let them not have the countenance of thy coſt to buy them, nor of thy time to read them, nor of thy tongue to mention or applaud them, nor of thy affections to fear, hope, or rejoyce in any thing they ſay. Forbidden, *Jer.* 10. 2, 3. If there were no buyers of ſuch *Almanacks*, there would be no Sellers; and if there were no Sellers, there would be no Makers, at leaſt no Publiſhers of ſuch lying vanities, and truly if

the Astrologer be guilty, the Buyer and Reader cannot be innocent. God hath forbidden seeking to such, under a grievous penalty, Lev. 20. 6 — *I will even set my face against that soul, and will cut him off from amongst my people.* Indeed learned men have observed that such delusions have prevailed amongst *Popish* and *anabaptistical* spirits. But that *England* should countenance such! and in a time of Reformation, Oh let us blush for shame! *&c.* How often (said *Tully*) did I hear such men promise *Pompey* and *Cæsar*, that they should live long, and die a peaceable death! whereas both of them not long after were murdered. And *Cornelius à Lapide* the Jesuit, in his Comment on *Acts* 19. bewaileth, that whilst he was at *Rome*, they were so much given to this wickedness, whilest the Astrologers promised to some long life, to others a Cardinalship, to others the Popedom, and yet at last all were miserably deluded.

Thirdly, If Astrologers should be tolerated, then they which are in authority are to be entreated, First, That their books be not suffered so ordinarily to pass the Press: O how doth the world dote upon them! I have been credibly informed, that neer thirty thousand of *Lillies Almanacks* have been vended in a year. If devout men burnt their own books of this kind, how should devout Governours see to the burning of such Books? sure if those Books deserve the fire which derogate from the honour of Princes, how much more such as withdraw the minds and hearts of men from God? It were well, if Astrologers were put into the same Catalogue with other Sorcerers in the Statute of the first of King *James*, chap. 20. and to suffer the same punishment with the other: for the Scripture makes them birds of a Feather, *&c.* See as before.

Quest. *But may we not use Charms, wherein there are none but good words?*

Answ. No; Its the usual craft of Satan to present things and waies in themselves indifferent, to silly minds, which consider not that the harm doth not consist in using such words and actions, but in ascribing to them an unnatural vertue, without the warrant of God, who is the Master of nature.

Quest. *Is it not lawful to enquire of Astrologers after things to come?*

Answ. Certainly since God hath hidden the future time from us, to go about to lay it open, is a work proper to the professt Undoer of Gods words.

Quest. *Why may we not enquire after future times?*

Answ. Curiosity to know the future, carrieth many so far as to make a Covenant with the Devil, who yet stands not so much upon his points, as to refuse to be consulted with by those that have made no Covenant with him: No doubt but his pride is tickled with a mischievous delight, when he sees men seeking to him for that which is proper to God; and thereby yielding him Divine service.

Which service that he may receive in a hidden way from the finer sort of wits, he hath devised some seeming sublime Divinations, perswading them that the decree of God about humane events is written in the motions, and several aspects of the stars, and that therefore this kind of Divination is lawful, yea, Divine.

Quest. *What are the evils that proceed from hence?*

Answ. First, They are innumerable: For 1. That silly reverence which vulgar persons give to these Predictions, makes them wild, and sets them upon the fulfilling of them, because they esteem them unavoidable.

Secondly, The worst evil is, that thereby mans mind, which ought to dwell at home, is transported out of himself; and in stead of reposing upon the wisdom and love of God, is suspended upon the *Dragons Tail*, and the *ascendent* of the *Horoscope*.

Thirdly,

Thirdly, It cuts in sunder the very sinews of industry, and makes men idle, greedy, and inconsiderate. The Histories of the Greek Emperors, *Alexius* and *Manuel*, are lamentable examples how credulous persons are undone by the impostures of *Astrologers*, when they expect from the stars those successes which should have been wrought out by Piety, Prudence, and Valour.

Quest. *What further reason is there against these Astrological Predictions?*

Answ. Consider, that all affirmation is grounded either upon Reason, or Authority. The assertions of *Judiciary Astrology* are of the last kind: For no reason can be given of their Maximes. Now the authority upon which these Maximes are grounded, must either be Divine, or Humane, or Deviliſh. They are not grounded upon Divine authority, but are expressly forbidden by it, *Jer.* 10.2. *Isa.* 47.13. And humane authority in this case is of no weight: for who hath given power to men to dispose of the several Offices, and Pre-eminencies of Celestial bodies: It remains then that these Maximes are grounded upon Diabolical authority. In brief, since they are not grounded upon reason, either they are forged by men, or delivered by revelation: and if that revelation comes not from God, it must needs come from the Devil.

Dr. *du Moulin, of Moulin, of Contentment.*

The Fundamental Maxims of Judicial Astrology examined and answered.

THE first general maxime whereby Astrologers endeavour to gain credit and reputation to their documents, is what all men readily confesse; *viz.* that the Stars are not meer signs, but also natural causes of very many effects; as if men were bound to admit the same Position for truth concerning other effects which they boast the divination of aforehand. It is well known (say they) that inferiour natures are not subjected to superiour in vain, since they are so manifestly cherished, moved, and governed by them. That the Sun is the cause of light and heat, and that by its accesse and recesse annually, it doth introduce the Series and Vicissitude of seasons, that it doth procreate Plants, and Animals, and in particular men, according to that common saying, *Sol & homo generant hominem*: that it doth extract Vapours from the earth, which become the matter of rain, of winds, and the like. That the Moon doth fill and empty all shel-fish, the bones of animals, the brains of Conies, and hath great power over all moist bodies; and especially the Sea, whose Tides are conformed

med to her Motion. Lastly, That there are certain influences, by which not only these two principal Luminaries, but also the other lesser ones exercise their vertues upon sublunary bodies: For since the stars ought not to be conceived idle and ineffectual, and that there are some certain effects which cannot be referred to any other causes but them, as the critical mutations of diseases, and the inequality of seasons, *&c.* And this is the sum of what our Astrologers alledge for support of their pretence, and whereby they study to endear their art, and prepare the minds of men for the more smooth and easie admission of what they afterward impose with prodigious confidence: and indeed what they urge concerning the Sun and Moon, seems so plausible, that judicious men at first are drawn diligently to listen unto what they say concerning that, thinking they would proceed to prove the rest of their suppositions with the like evidence, not suspecting that upon such specious foundations they should so soon erect nothing but ridiculous Fables and wild absurdities. But alas how far are they from making the members of their artificial body respondent to the head of it; but they have no sooner laid down this ground, but with admiration we may see they instantly run out to such super-structures which have no solidity nor strength, either from experience or reason. Indeed I cannot but wonder and blush when I observe the first writers of this art, *Ptolomy*, *Fermicus* and *Manilius*, after they have begun their discourses seriously and with gravity beseeming Philosophers, and men professing the severity of reason, in a moment to fall upon meer childish toyes, and old wives dreams. It is very dishonourable for learned men, by the pretext of such Positions as are generally confessed, so to impose upon the credulity of their Readers, and would make them believe that these fopperies which they intend to foist in afterwards, were of the same evidence and certainty with the

premises.

premiſes. Yea it is not only diſhonourable, but odious and deteſtable to delude men, by drawing ſuch a conſequence as really is no conſequence, that the Sun doth vary the ſeaſons of the year, and the Moon fatten ſhell-fiſh in her Full, and make them lean in her Wane, this common experience will aver for a truth; but doth experience atteſt the like of the twelve Signes in the Zodiack, and of their ſeveral degrees, and the Planets poſitions in the twelve Houſes with their aſpects one towards the other, adding the influence of the fixed Stars to them? Certainly no, nor can any of our Aſtrologers by obſervation, ſhew any one of the leaſt effects that ought to be referred to this or that particular Conſtellation or Star rather than to any other cauſe that is ſublunary. What then, have they any reaſon to flee unto? No, doubtleſſe none at all; ſince all reaſon reſteth on experience, and of that here can be none; and all that can be inſerted is this, that each Luminary being a Lucid Body, doth in proportion to his Orbe enlighten, warm and work ſuch effects as ariſe from ſuch light and heat. I add, that foraſmuch as the Stars are general Cauſes only in reſpect of ſublunary things: I may well demand a reaſon why any ſingular effect may not be aſcribed to ſome ſingular cauſe here below, where are ſuch multitudes of natural and convenient Actives and Paſſives, rather than to thoſe remote ones, the Planets and fixt Stars. Inſtance, When we give an account of the cauſes of odours in compound Ointments, we refer one kind of ſmell to the Roſes, another to Jaſmine, a third to the Orange flowers, and no particular ſmell to the Oyl which is the common matter of the compoſition, and the cauſe of the fragrancy, neither to one nor to the other of the Ingredients: as for example, in a Garden, this Plant groweth here and not there, and this there and not here, we refer it to their ſeeds, which were ſown in thoſe places where each one groweth,

groweth, not to the water wherewith they are irrigated, which is only a general cause of the growth of the Plants, and indifferent nourishment to each sort: So are we to Philosophise concerning those effects that are ascribed to Heavenly Bodies: For since the heat of the Sun (for instance) is general, why it should harden clay and soften wax, is to be referred to the different dispositions of those bodies, not to any various efficacy in the Suns heat; and why the Sun produceth a Plant in this place and not an animal, an animal in another place and not a Plant; this is to be referred likewise to the vertue of the seed which is plantary in one place, and animal in another. The same may be said of other things that arise from the influence of the Suns heat (as for example) the Sun raiseth Vapours from this part of the Earth and not from another, because in one part is moisture, in another none: One year it raiseth more vapours than in another, because one year yields more moisture than another; one year the exhalations are healthy and good, another infectious and Pestilential, because of the different matter from which they are drawn: Hence we learn, that since it is besides all reason, when there may be many causes of any particular effect, without the concurrence of all, which that effect will not follow, for us to think it sufficient to our Prognostication of that effect absolutely and positively that we know any one of all these various causes that must concur to the production thereof; it must be likewise besides all reason, when besides the stars there are other the Inferiour causes, that must conspire to the production of particular Effects, for any man to foretell the contingency of those effects only, because he knows but generally the influx of the stars, but not any of the other inferiour particular causes that are required thereunto: again, when there are some effects which have no dependance at all (or what is exceedingly obscure)

ſcure) upon the ſtars, but a manifeſt and neceſſary dependance upon ſublunary cauſes. I would willingly know what reaſon there is why we ſhould not rather have recourſe to thoſe ſublunary and particular cauſes, than to thoſe ſuperlunary and general ones, the ſtars: thus when grounds manured and enriched by compoſt, do yield more plentiful crops of corne than before. It is plain that we are to aſcribe this fertility, not to the influence of the Sun and ſtars, but the fatning of the ground by the dung or ſoile, ſeaſonably laid upon it by the careful Farmer.

I ſhall not need to add any thing more by way of argumental confutation of Aſtrology, as to ſhew you the vain Fictions concerning the fixed ſtars, the 12 Celeſtial Houſes, the 7 Planets, poſitions in them, and their ſeveral aſpects one towards another, with the ſeveral imaginary effects they attribute to them. I think for my own part enough hath been ſaid in the general diſcourſe for the confutation of it; and I hope every judicious man that reads it, will be ſatisfied with it. I ſhall onely add ſome memorable examples of the fruſtration of the tokens of theſe Liars, and end this work.

One eminent Example, All Hiſtories aſſure us that *Henry* the 3d. of *France* died in the Fourtieth year of his age compleat, of a wound received in his eye, in the exerciſe of Tilting; and yet ſee the Propheſie of *Gauricus*, concerning him in his Prognoſtication of the year 1556, becauſe in the Scheam of his Nativity, he had the Sun almoſt partitely conjoyned to *Veſta* under the degrees of his altitude, and alſo the Moon and *Venus* advancing through his Horoſcope, under the Conſtellation of *Aries*, therefore he ſhall live moſt happy and glorious till the ſeventieth year of his age, deducting only two moneths; and if by the favour of God he eſcape the dangerous years of ſixty three and ſixty four, it will be very long before there be an end of his renowned life. You have alſo the predi-

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tion of *Cardan*, when ſpeaking of the ſame King *Henry*, he ſhall be (ſaid he) in his old age ſo much the more happy, by how many the more difficulties he hath paſſed through before. And how acutely theſe two famous Prophets did foreſee theſe things, let the Event be Judge.

A ſecond Example is that of *Cardans* predicting the lamentable mis-fortunes of men that were his dear friends, *Check* of *England*, and *Raconet* of *France*, and divers others, all whoſe Nativities he erected, with all poſſible exactneſſe, and afterward printed them.

I cannot hold from noting that *John Rudolphus Camerarius*. when writing againſt *Sextus ab Heminga*, to declare the certainty of Judicial Aſtrology, collected an hundred ſeveral Genitures, and amongſt them put the Nativities of the Late Kings of *France*, *Henry* the 3d. and *Henry* the 4th joyning alſo the judgment of *Fredericus Rutelius* as to *Henry* the 3d. the buſineſſe ſucceeded accordingly, he told his diſaſter after it had befaln him. But as for *Henry* the 4th. who was then living when his Century was publiſhed, in the year 1607, nothing was leſſe foretold by him than the time of his death; for though that beſt of Kings was murdered by a ſacrilegious hand, in the year 1610, and that in the Moneth of *May*, our famous Prophet never ſuſpected the leaſt danger to him in that year or moneth, but caſt his death upon the year 1613, and the moneth of *October*, as threatning ſome eminent danger to his life, in the 59 year of his age, nine moneths and one and twenty dayes, he being born on the 24 of *December*, at two a Clock after Midnight, in the year 1553, and that becauſe the Sun would then come to the body of *Saturn* by direction, the Horoſcope to a Quartile of the ſame, and the middle Heaven to a Quartile of the Sun: but truly as the death of that Prince was deplorable, ſo was the hariolation ridiculous.

A Third Example is that which *Suffredus* Judge of *Sa-*

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Iona shewed some friends of his his Fathers Nativity, with the judgments thereupon given, under *Nostradamus* his own hand-writing; they were pleased to require of him concerning his Father, whom he knew well, as not dying till his Son was almost arrived at mans estate. The Father according to that scheam was born in the year 1544, on the 13 of *January*, 22 minutes after high Noon, the altitude of the Pole being supposed to be 44 degrees, which is more by the third part of a degree than ought. The Son *John Suffredus* not being able to give any account of those accidents which *Nostradamus* had foretold should befal the Father in his youth: as that in the 16th. year of his age he should fall into a dangerous Dysentery, or bloody Flux: that he should fall into a violent Feaver in the 17th. year of his life; and in the 20 fall into love, and relinquish his studies, *&c.* There were some accidents which he did certainly inform his Friends of, *viz.* that the Prophet told him that the Father should wear his Beard long, & crisped (but he alwaies shaved his chin bare) that in the middle of his age his Teeth should be rotten) but he had very white and firm Teeth to his dying day) that in his old age he should go almost crooked and double (but he went to the last upright and straight as any young man whosoever) that in the 19th. year of his life he should become exceeding rich by inheriting a strangers estate (but besides what his Father left him, he never had any wealth or estate) that he should suffer by the treachery of his Brethren; and in the 37th. year be wounded by his own Mothers Son (but he never had any Brother, nor had his Father more than one wife) that he should marry a Forreigner (but he married a *French* woman of *Salona*) that in the 25 year he should be so addicted to Natural Philosophy, and the secrets of Magick, as no man more; as also to Geometry, and Arithmetick in an extraordinary manner; but he never had

had any particular affection to, or care of any of those studies (but entirely devoted himself to the knowledge of the Lawes; that in his old age he should apply himself to Navigation and Musick (but he never delighted much in Musick, nor was ever at Sea in his whole life) that he should not passe the 75th year (but he passed not the 54th. year of which *Nostradamus* said not a word) And these things are the more particularly handled, to the end that men may judge what credit is to be given to such vain predictions. I may say, old women, children and fools somtimes do tell truth, and why may not Astrologers? Its more by hap than skill if they do. *Cardan* himself gives this advice to his Astrological Friends, if you have (saith he) an itch to be divining, be sure you foretel the quite contrary to what Astrologers promise or threaten.

Fourthly, Historians report of a pregnant example of an Astrologer, that predicted that *Henry* the 7th. of *England*, a wise, valiant and prosperous King, should die in such a year; the King sent for him, and asked him, if he could tell in what place himself should be in the next Christmas (then near at hand) the Prophet being surprized with this unexpected question, stood mute a good while, and at last confessed he could not tell (thereupon the King smiling, said (then my friend) I am more skilful in Divination than you are, for I can foretel that you shall keep your Christmas in the Tower of *London*, and accordingly commanded him to be sent Prisoner thither, as a just reward of his impudence, and besides, the King did not die in the year predicted.

A Fifth Example: It is memorable what we read in History, that when some Astrologers had (by some great Conjunctions of the Planets in watery signs) predicted a general Deluge, and so great calamities to men and beasts, and that by the waters, that never the like was seen aforetime; and this deluge to happen in *February* 1524.

the people in *Spain*, *France*, *Italy* and *Germany*, being terrified with this Prognostication, provided themselves of Shipping, Boats, Victuals, and other necessaries for a long voyage; it so fell out that all that moneth of *February* was fair and clear, and more temperate than ordinary: (and we may take notice of a special Providence of God in it, in regard of the great serenity that was at that time: and we may justly deride the vain predictions of our star-Prophets; for it is not usual to see *February* passe away without Rains:) That *Cardan* and *Origanus* themselves could not dissemble their sorrow, for being so much disappointed in their expectations.

Example 6. There is another Remarkable Example recorded by *Scaliger*, out of *Rigordus*, who wrote that the Astrologers had foretold so general a destruction by the violence of winds and tempests, because of a Conjunction of as well the Inferiour as Superiour Planets, in *Septemb.* 1186, there being an Eclipse of the Sun on the 11th. of *May*, immediatly foregoing, that many did expect the universal dissolution of nature then to come; and yet when the time came, there was not so much as a storm ensued: So that the contrary event derided the skill of the Astrologers, and fooliſh credulity of those that believed them.

Besides, these Examples, the commonnesse of every daies experience (if diligently considered) will produce the like Fallacies. Do but read over the monethly Observations of several Astrologers in their Almanacks for this present year, 1659, and you will find how grossely they are mistaken: Its worthy of your noting.

There are many more examples recorded, which I might have added, but then my Book would have exceeded the Bounds I intended.

I shall only add the sayings of a worthy man (and eminent Mathematician) concerning Judicial Astrology; and

and alſo add ſomthing by way of conſideration and perſwaſion, and finiſh this Treatiſe.

I am very credibly informed, that Mr. *Norwood* a very worthy man, and well known amongſt the Merchants of *Barmoodas*, ſhould ſay (ſpeaking of Aſtrology) to an eminent Friend of his, that he thought that it was a very hard matter (if not a thing impoſſible) to be a noted man in Judicial Aſtrology, and yet a good Chriſtian: This will be teſtified by two known witneſſes. But thus much I can ſay concerning it, that the very Principles of Judicial Aſtrology are inconſiſtent with the lively and vigorous actings of the Grace of God; and there can be no other agreement between them, than between light and darkneſſe.

The conſiderations and perſwaſions againſt the ſtudy and practiſe of it, are briefly theſe.

1. Its a practiſe that the Word of God condemns. Do not ſtudy it leſt ye be found fighters againſt God; For who is able to contend with the Almighty, who is wonderful in knowledge and wiſe in Counſel?

2. Its a practiſe that cuts in ſunder the very Sinews of common Induſtry, and makes a man careleſſe and ſlothful in buſineſſe; for diligence is the life of buſineſſe: *Solomon* ſaith, that its *the diligent hand maketh rich.*

3. Conſider how miſerable the lives and terrible the deaths of thoſe Kings and Princes have been that have confided in their predictions: Hiſtories are full of ſuch Examples.

4. Conſider another example as notable as the former, of ſome perſons being told by Aſtrologers, that they ſhould die by a Rope, to prevent the ſhame of a common Gallows, were the horrible Executioners of themſelves. Then be adviſed (in the fear of God) to flee from all ſuch abominable practiſes, and have nothing to do with the Art or Artiſt in any thing you may be enſnared either by

it or them (I ſay) flee from it, as you would flee from the Plague or any other Infectious diſeaſe: and in all your neceſſities make your addreſſes unto God through Jeſus Chriſt, and then whatever you want, asking of it in Chriſts Name, and according to his Will, he will grant you your deſire in it, or ſome other thing that is better for you. To his Care I commit you.

FINIS.

Books sold by *John Allen* at the Rising Sun in St. *Pauls* Church-yard.

Viz.

Mr. *Caryl's* { 5th. Vol. / 7th. Vol. / 8th. Vol. / 9th. Vol. } on *Job.*

Beza Novum Testamentum, Fol.

Mr. *Allens* Scripture Chronology. 4°

Mr. *Baxters* Call to the unconverted. 12°

Mr. *Lukins* practice of Godliness. 12°

A Catechism of the chief Heads of Christian Religion, by Mr. *Davenport* and Mr *Hooke* of *New-England*. 8°

The Faith and Order owned and practised in the Congregational Churches in *England*, agreed upon and consented unto by their Elders and messengers at the *Savoy*, *Octob.* 12, 1658.

Mr.

Mr. *Cottons* Treatise on the Covenant of Grace.

Johannes Becoldus Redivivus, the *English* Quaker, the *German Enthusiast* revived.

A Defence and Justification of Ministers Maintenance by Tythes, and of Infant-Baptism, Humane Learning, and the Sword of the Magistrate, which some Anabaptists falsly call four sandy Pillars, and Popish Foundations of our Ministry and Churches, written by *Immanuel Bourne* Pastor to the Congregation at *Waltham* in the County of *Leicester*.

Presbytery and Independency vindicated in answer to Mr. *John Tympsons* Treatise of a free admission to the Lords Table.

Mr. *Gattaker* against Judicial Astrology.

The vanity of Judicial Astrology written by *Gassandus* Mathematical Professor to the King of *France*.

The Quakers Folly made manifest to all men, in a publick dispute with Mr. *S. Fisher*, *G. Whitehead*, and *R. Hubberthorn*, to which is added a Narrative of their wicked and abominable practises, by *Tho. Danson* Min. of Gods Word at *Sandwich* in *Kent*.